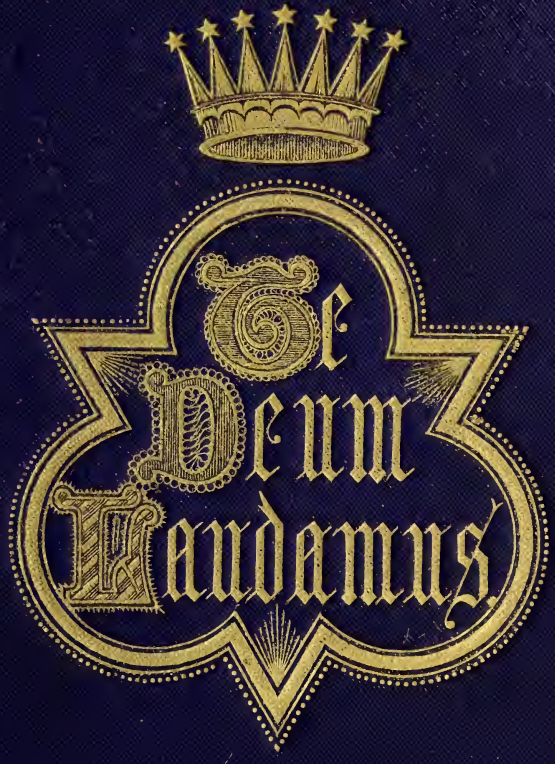

Te
Deum
Laudamus

Digitized by the Internet Archive
in 2014

https://archive.org/details/tedeumlaudamus00nice

# Te Deum Laudamus

Illuminated by

## Esther · Faithfull · Fleet.

Chromolithographed by M & N Hanhart.

Emily Faithfull,
Printer & Publisher in Ordinary to Her Majesty.

Victoria Press,
Princes St. Hanover Square.

2nd Edition.

Dr Coles
from Mrs Fleet & C. F. Fleet.
Xmas 1886.
1886

Dedicated,

By Special Permission,

to

Her Most Gracious Majesty

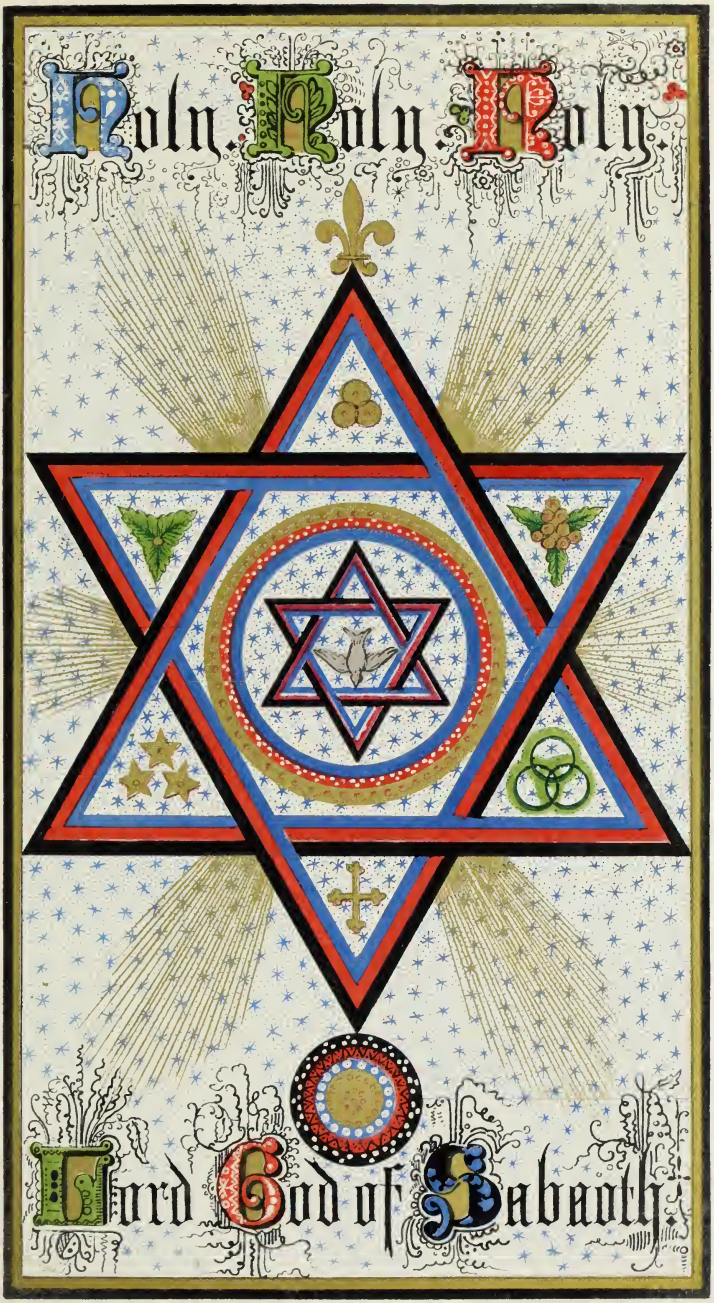
The Queen.

We
praise thee
O God
we acknow-
ledge thee to
be the Lord.

All
the earth
doth worship thee
the Father
everlast-
ing

To
thee all An-
gels cry a-
loud: the Hea
vens and all
the Powers
therein

To thee
Cherubim and
Seraphim con
tinually do cry.


Holy. Holy. Holy.
Lord God of Sabaoth

Heaven and
earth are
full of the
Majesty of
thy glory

The
glorious com-
pany of the
Apostles
praise thee.

The
goodly
fellowship
of the
Prophets
praise her

The noble army of
Martyrs praise thee

The holy Church throughout all the world doth acknowledge thee

The
Father; of an
infinite
Majesty.

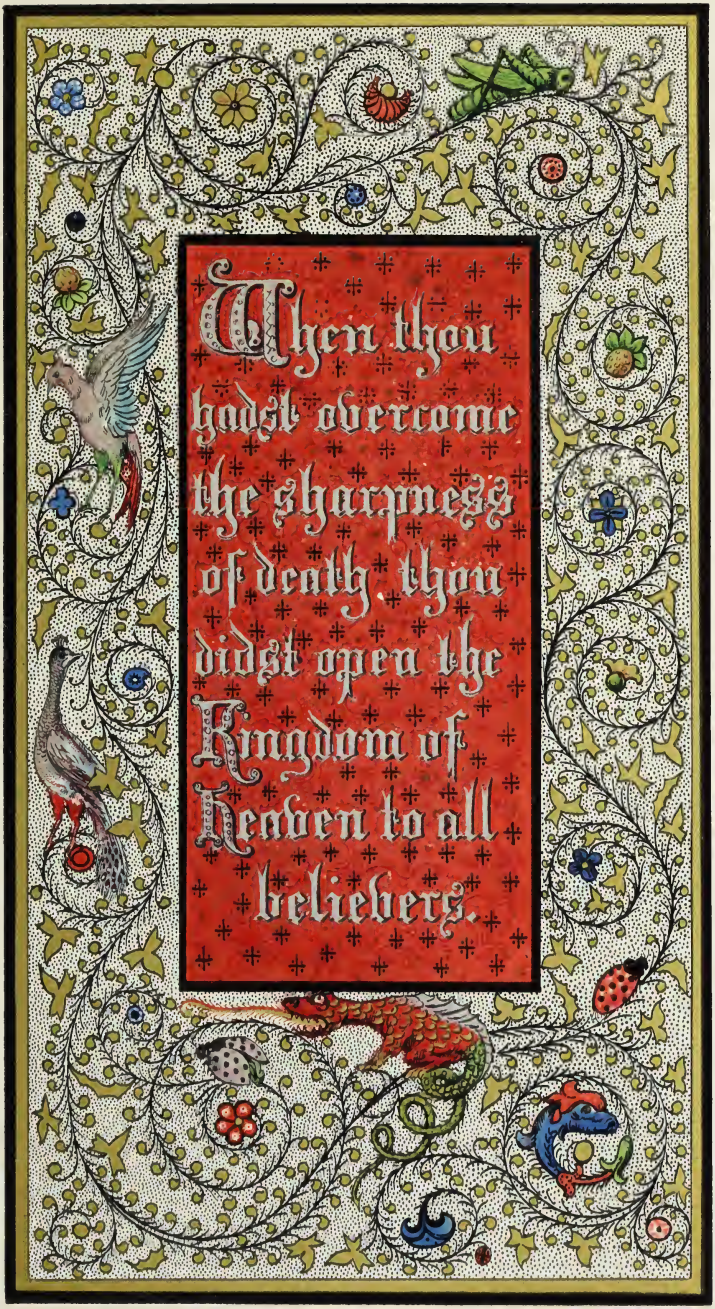
Thine
honourable true
and only Son.

Also Comforter
the Holy Ghost the

Thou art the
King of
Glory
O
Christ,

Thou
art the ever-
lasting Son
of the Father

When thou tookest upon thee to deliver man
thou didst not abhor
the Virgins womb.


When thou
hadst overcome
the sharpness
of death, thou
didst open the
Kingdom of
Heaven to all
believers.

Thou sittest at
the right hand
of God in the
glory of the
Father.

We be-
lieue
that thou
shalt come
to be our
Judge

We there-
fore pray thee
help thy ser-
vants whom
thou hast re-
deemed with
thy precious
blood.

Make
them to be
numbered
with thy
Saints
in glory
everlast
ing.

Lord
save thy
people &
bless thine
heritage.

Govern
them &
lift them
up for
ever

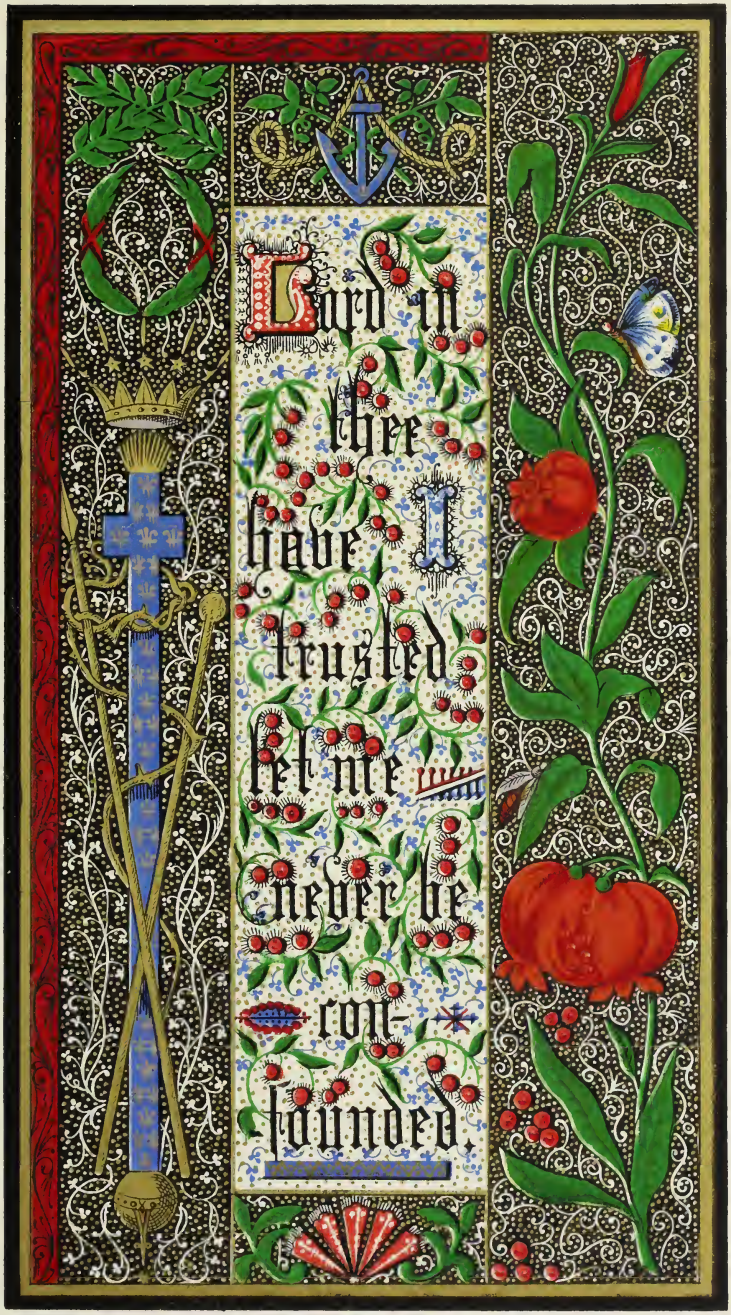
By day we
magnify
thee:

And
we worshyp
thy Name
ever world
without end.

Vouchsafe
O Lord to
keep us this
day without
sin

Lord have
mercy upon
us have mer-
cy upon us.

O Lord let thy
mercy lighten
upon us as
our trust
is in thee


Lord in
thee
have I
trusted
let me
never be
con-
founded.

# Description of Plates.

## Plate i.

Is a complete border of the 14th Century style, showing a terminal rod bursting into a corner ornament of spray work.

## Plate ii.

Consists of a diamond-shaped centre upon a crossed pattern or diaper of Egyptian origin, which was extensively used for glass painting.

## Plate iii.

The three circles at the foot symbolize the Eternal Trinity. The angel's wings represent zeal and activity. The blue, spangled with stars, typifies Heaven.

## Plate iv.

The Ark of the Covenant is here introduced, with the Cherubim of gold upon it; on each side

appear parts of the blue Curtain or Veil which divided the Tabernacle. At the foot of the Plate is a portion of tesselated pavement, and the whole is surrounded by a complete border of the 15th Century style.

## Plate v.

The Pentacle or double Triangle is the emblem of the Holy Trinity. It is repeated in miniature in the centre, surrounded by the circle of Eternity, and containing the Dove, the emblem of the Holy Spirit, from which radiates a glory.

## Plate vi.

This Plate is in the Anglo-Saxon style of the 12th Century; the globe at the foot represents the Earth; the circle above, with blue ground and golden stars, is symbolical of Heaven.

## Plate vii.

The centre medallion on the top of the Plate contains the emblems of St. Peter; the triple or Patriarchal cross and the gold and silver keys.

The corresponding one at the foot contains those of St. John, the eagle, the scroll, and Eucharistic cup. Then, commencing at the right-hand corner, we find, first—St. Andrew's cross, emblematic of humility in suffering; beneath it, the spear-head and

arrow, the instruments of the martyrdom of St. Thomas; next, St. Matthew's emblems, the lamp of celestial light and the open book of the gospel: underneath this is the axe, emblematic of the martyrdom of St. Matthias; and then the saw, of that of St. Jude.

The fishing-boat in the opposite corner denotes the occupation of St. Simon; above this are the book and pilgrim's staff of St. James the Less; next come the banner and knife that typify the zeal and suffering of St. Bartholomew; the Palm branch above, the symbol of victory, represents both the preaching and martyrdom of St. Philip; and the last medallion contains the staff and scrip, denoting the pilgrim life of St. James, the brother of St. John.

## Plate viii.

The border of this Plate contains a series of shields displaying the emblems of the Prophets, gathered from their different writings. The tables of stone represent the lawgiver Moses; the Timbrel, Miriam (Exodus xv. 20); then follow the Palm tree of Deborah (Judges iv. 4-5); the Lamp of Samuel (1 Sam. iii.); the Harp of David (1 Sam. xvi. 22-23); and the Lamb of Nathan (2 Sam. xii. 1-7).

In the following shields the Ravens signify the prophet Elijah (1 Kings, xvii. 6); the Bears, Elisha (2 Kings, ii. 23-25); the Fish, Jonah (Jonah i. 17, and ii.). Of the other prophets three only are

selected; Joel, represented by the Trumpet (Joel ii. 1); Jeremiah, by the Scroll (Jeremiah xxxvi. 2); and Daniel, by the Lion (Daniel vi.). The foliage of the remaining part of the Plate is in the style of the 15th Century.

## Plate ix.

The Cross, the universal emblem of Christianity, is here coloured blue, that colour being emblematic of hope; it is surmounted by the Crown of Victory, (Rev. ii. 10); in the centre is a small Latin cross, the emblem of suffering, surrounded by the evergreen wreath of immortality; whilst the back of the scroll displays the martyr's palm branch.

## Plate x.

This Plate represents a Church Window, consisting of three lancet lights, in which are delineated the emblems of the Christian Church, the Gold Cross in the centre signifying Faith, the anchor on the right, Hope and Patience, the heart on the left, fervent Piety and Love.

## Plate xi.

The significance of this Plate is confined to the simple idea of Eternity, conveyed by the centre medallion and the numerous smaller circles with which the rest of the ground is studded.

## Plate xii.

This Plate is full of emblems of our Lord—the Lamb (Rev. v. 6), the cross, the morning star (Rev. xxii. 16), the hammer, nails, and crown of thorns; the lily and the rose (Song of Solomon, ii. 1), the vine (John xv. 1), the wheat (John vi. 35), and finally, the passion-flower (the *Passiflora Cerulea* of the Brazils), the various parts of which are interpreted as follows: the leaves are said to resemble the spear that pierced His side; the tendrils, the cords that bound His hands, or those with which He was scourged; the pillar in the centre of the flower, the cross; the stamina, the hammer; the styles, the nails; the inner circle round the centre pillar, the crown of thorns; the rays, the glory; the white, purity; and the blue tint, Heaven.

## Plate xiii.

This Plate contains the two chief emblems of the Holy Spirit; the Dove typifying gentleness, purity, and peace, and the candlestick, light and knowledge.

## Plate xiv.

This Plate is in the Celtic style, the ground being covered by the trefoil or shamrock, the flower which St. Patrick used to illustrate the equal glory of the three persons of the Trinity.

## Plate xv.

The Flemish style of the 15th Century is introduced into this Plate; the acanthus leaf answers to the verse illustrated.

## Plate xvi.

The blue and white of this Plate are the well-known colours of the Virgin; the lily is the emblem of the Incarnation, and the doves refer to the offering in the temple at the time of the Purification (Luke ii. 24).

## Plate xvii.

The figures in the border of this Plate are emblematic of sin; and the deep red ground in the centre, of suffering unto death.

## Plate xviii.

In this Plate the emblems denote triumph and everlasting glory. The sword, sceptre, and orb, denote kingly majesty; so does the crown in the right-hand medallion; whilst the folded wings in the other are an emblem of perfect rest after finished work. The double triangle is the symbol of the Trinity. Below this are the wreaths of victory; and at the foot of the Plate is the serpent trampled on by a foot dipped in blood (Gen. iii. 15. Psalm lxviii. 23); the cherub faces refer to 1 Peter i. 12.

## Plate xix.

The general character of this Plate is emblematic of the Judgment; the scroll and the book, the trumpet, the rainbow, the lightning and clouds, are explained by the following references: Rev. vi. 14; Dan. viii. 10; 1 Cor. xv. 52; Rev. iv. 3; Dan. vii. 13.

## Plate xx.

The chief part of the ornament of this Plate is the passion-flower, the significance of which has been already fully explained.

## Plate xxi.

All the emblems in this Plate are significant of the Saints, or Church of God, on earth or in glory. The golden candlesticks are described in Rev. i. 12-20, and ii. 1; the jewelled crown in Mal. iii. 17; the harps in Rev. xiv. 1-3; the censer and incense in Rev. v. 8, and vii. 3-4; the sword, shield, helmet, and book in Eph. vi. 16.17. The banners (one of which bears the red cross indicative of suffering) are in accordance with the baptismal service of the Church of England, whilst the outspread eagle's wings denote the ascending of the redeemed spirit to the glory, a part of which is represented at the top of the page.

## Plate xxii.

The only part of this Plate requiring comment is the butterflies, which are introduced in reference to the old mythological use of that insect as an emblem of the resurrection.

## Plate xxiii.

The style of this Plate is Celtic, of the 11th Century; the colour is green, emblematic of immortality and eternity.

## Plate xxiv.

The initial D here is a diminished copy of one in a Spanish MS. preserved in the British Museum; the flowers that surround it are indicative of opening day.

## Plate xxv.

The only part of this Plate needing remark is the peacock, the emblem of pomp and dignity.

## Plate xxvi.

The jasmine and fuschia on the left hand of this Plate are the emblems of innocence, in contrast with which are the apples at the foot significant of temptation and sin.

## Plate xxvii.

The flowers which cover this ground, the common forget-me-not, are used as in accordance with the earnest cry for remembrance; to which the myrtle border is intended to supply the answer.

## Plate xxviii.

The burning censer represents the prayer of mingled fear and faith; the blunt sword of mercy beneath is the promise in reply.

## Plate xxix.

The pomegranates on the right hand border, and the anchor at the top, are emblems of the Christian's faith and confidence, whilst the cross and its appendages on the left hand side denote the grounds of this faith; the reversed world representing the vanity of earthly things.

Special 91-B
28628

THE GETTY CENTER
LIBRARY